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IN PRESS UNIFORM WITH THIS VOLUME

The Maxims *of* William McKinley

The Maxims *of* Grover Cleveland

The Maxims *of* Abraham Lincoln

The Maxims *of* Thomas Jefferson

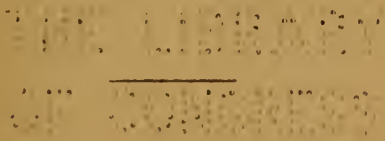
The Maxims *of* George Washington

MAXIMS

OF

THEODORE ROOSEVELT

"MAXIM—A condensed proposition of important practical truth."—*Webster's Unabridged Dictionary.*



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Maxims

* *

¶ We have a right to demand the best effort from those who should be best able to make that effort.

* *

¶ The college man acquires by virtue of his education not special privileges, but special duties, and this is as it should be. Every man who has been able to get better mental training than his fellows should feel an always increasing burden of responsibility for his actions, and should be ever ready to do more than even his full duty by his state.

* *

¶ The squaring of one's deeds with one's words is the quality above all others which we should exact from public men.

¶ It is as un-American to deride and attack the man of means because he is well-to-do or the man of letters because he has a trained mind as it would be to attack his poorer brother who has had no chance to win the wealth or learning.

* *

¶ No other nation can harm us if only we are true to ourselves.

* *

¶ The foundation of our society rests upon the man with the dinner pail. Whatever is really for his welfare, for his permanent and ultimate welfare, is for the welfare of the community.

* *

¶ The lives of truest heroism are those in which there are no great deeds to look back upon. It is the little things well done that go to make up a successful and truly good life.

¶ The two greatest of all Americans, the two Americans who left the indelible impress of their individuality upon the history of the world for all time to come, were Washington, who founded the republic, and Lincoln, who saved and perpetuated it.

* *

¶ When great nations fear to expand, shrink from expansion, it is because their greatness is coming to an end. Are we, still in the prime of our lusty youth, still at the beginning of our glorious manhood, to sit down among the outworn people, to take our place with the weak and craven? A thousand times no!

* *

¶ You cannot by law make a man prosperous. You can only give him the chance to become prosperous by his own exertions.

¶ In this life we get nothing save by effort. Freedom from effort in the present merely means that there has been stored up effort in the past. A man can be freed from the necessity of work only by the fact that he or his fathers before him have worked to good purpose. If the freedom thus purchased is used aright, and the man still does actual work, though of a different kind, whether as a writer or a general, whether in the field of politics or in the field of exploration and adventure, he shows he deserves his good fortune. But if he treats this period of freedom from the need of actual labor as a period, not of preparation, but of mere enjoyment, even though perhaps not of vicious enjoyment, he shows that he is simply a cumberer of the earth's surface, and he surely unfits himself to hold his

own with his fellows if the need to do so should again arise. A mere life of ease is not in the end a very satisfactory life, and above all, it is a life which ultimately unfits those who follow it for serious work in the world.

* *

¶ Washington did his work not only because it was given him, but because he possessed to a marked degree the qualities that every one of us has in him if he chooses to develop them; because his name was a synonym for honesty, courage, common sense—the three qualities for the lack of which no brilliancy, no genius can atone, whether in a man or in a nation.

* *

¶ What every man needs is robust virtue, that will enable him to go out into the world and remain true to himself.

¶ To flatter or to cringe to the powerful are now vices in contradistinction to one another; they are the same kind of vice in different manifestations; the demagogue and the courtier. The demagogue who for his own selfish purposes flatters one set of people and the courtier who for his own selfish purposes flatters a single individual are after all two people who stand on the same level of baseness, each according to his light striving to flatter power as he fancies he sees it without regard to whether he will do good even to those he flatters.

* *

¶ A bad man of ability is worse than a bad man of no ability.

* *

¶ The indispensable prerequisite of success under our institutions is genuineness in the spirit of brotherhood.

¶ Our system of government is the best in the world for a people able to carry it on. Only the highest type of people can carry it on.

* *

¶ One of the most abhorrent traits of character a man can possess, in my estimation, is hypocrisy. We all have met men who go about clothing themselves in scriptural teachings, yet whose conduct toward their fellowmen shows that they do not live up to the teaching "love thy neighbor as thyself."

* *

¶ I have known men who were good Christians theoretically, yet they were not even good companions for their wives. I have also known women who went to church regularly, but spent their time at home nagging their husbands and children. This is not true Christianity.

¶ It is well enough to tell a man what he ought to do, but this must be supplemented by some practical demonstration of application.

* *

¶ No one ought to submit to being imposed upon, but before you act always stop to consider the rights of others before standing up for your own.

* *

¶ The only true way to help a man is to aid him in helping himself. All of us stumble many times during a lifetime, and the duty of a man to his neighbor is to help him to his feet so he may help himself.

* *

¶ The fellow who works for fee only and does the least he can to get his money will in the long run prove a dismal failure.

¶ I have no patience with men who always are talking about their goodness and virtue, yet who never show any exterior signs of possessing either. I always want to see a plant bear fruit.

* *

¶ Life is often hard enough at best; it is sometimes quite as hard for the rich as for the poor, and too often the good man, the honest and patriotic citizen, suffers many blows from fate, and sees some rascals and some idlers prosper undeservedly; but the surest way to increase his misery tenfold is for him to play into the hands of the scoundrelly demagogues, to abandon that stern morality without which no man and no nation can ever permanently succeed, and to seek a temporary relief for his own real or imaginary sufferings by plunging others into misery.

¶ We have all seen the type of man who is spoken of as his own worst enemy. I have no patience with them. Often they are a worse enemy to others. A manly man—and that is what we all ought to be—must have strength and power and perseverance. The trials of life test the stuff a man or woman is made of, and the one who is strong, fearless and courageous to do right is the ideal.

* *

¶ So far from being in any way a provocation to war, an adequate and highly trained navy is the best guaranty against war, the cheapest and most effective peace insurance.

* *

¶ If you rob a man of his self-respect, take away his sturdy, self-reliant manhood, no good you can do will make amends.

¶ In our army we cannot afford to have rewards or duties distributed save on the simple ground that those who by their own merits are entitled to the rewards get them, and that those who are peculiarly fit to do the duties are chosen to perform them.

* *

¶ For many of us life is nothing but very hard. Each one of us who does anything is going to have hard stretches in it; otherwise men would not do anything. If a man does not meet with difficulties, if he does not put himself in a way where he has to overcome them, he would not do anything that is worthy of being done.

* *

¶ The people of the Americas can prosper best if left to work out their own salvation in their own way.

¶ Timid endurance of wrongdoing may often be to commit one of the greatest evils that one possibly can commit against one's fellows.

* *

¶ Help given in a spirit of arrogance does not benefit any one. Help must be given rationally with a feeling of good will.

* *

¶ In the long run the sole justification of any type of government lies in its proving itself both honest and efficient.

* *

¶ Every man should strive to do justice to himself, but in doing so he should not forget the rights of his neighbor. He should be sure that he is in the right and then stand squarely in the path. If there is any moving to be done, let the other fellow do it.

¶ The man who does his ordinary work well shows the stuff of which he is made. I don't like to see a slack man in any vocation. If he does the small things that come his way in a loose, bad manner you can't depend upon him in a great crisis or in any sort of a spiritual contest. It is the duty of all of us while doing the work of the world to show that we have not lost sight of spiritual ends even in our material conquests.

* *

¶ The men who demand the impossible or the undesirable serve as the allies of the forces with which they are nominally at war, for they hamper those who would endeavor to find out in rational fashion what the wrongs really are and to what extent and in what manner it is practicable to apply remedies.

¶ When all is said and done, the rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive. Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is indeed his brother's keeper, and that, while no man who refuses to walk can be carried with advantage to himself or any one else, yet that each at times stumbles or halts, that each at times needs to have the helping hand outstretched to him. To be permanently effective aid must always take the form of helping a man to help himself; and we can all best help ourselves by joining together in the work that is of common interest to all.

* *

¶ It is not enough to mean well.

¶ American wage-workers work with their heads as well as their hands. Moreover, they take a keen pride in what they are doing, so that, independent of the reward, they wish to turn out a perfect job. This is the great secret of our success in competition with the labor of foreign countries.

* *

¶ The chief factor in the success of each man—wage-worker, farmer and capitalist alike—must ever be the sum total of his own individual qualities and abilities. Second only to this comes the power of acting in combination or association with others.

* *

¶ If a man is fearless, is honest, has consideration for others, and if gifted with the crowning grace of common sense, he is going to do fairly well.

¶ Our people are now successfully governing ourselves because for more than a hundred years they have been slowly fitting themselves, sometimes consciously, sometimes unconsciously, toward this end.

* *

¶ What has taken us thirty generations to achieve we cannot expect to see another race accomplish out of hand, especially when large portions of that race start very far behind the point which our ancestors had reached even thirty generations ago.

* *

¶ There is nothing peculiar in government. Good government consists in applying the old humdrum, everyday, commonplace virtues which all of us learn, but which all of us do not practice.

¶ We all of us tend to rise or fall together. If any set of us goes down the whole nation sags a little. If any of us raise ourselves a little, then by just so much the nation as a whole is raised.

* *

¶ In doing your work in the great world, it is a safe plan to follow a rule I once heard preached on the football field: Don't flinch; don't fall; hit the line hard.

* *

¶ When people have become very prosperous they tend to become sluggishly indifferent to the continuation of the policies that brought about their prosperity. At such times as these it is of course a mere law of nature that some men prosper more than others, and too often those who prosper less, in their jealousy of their more fortunate brethren, forget that all have prospered somewhat.

¶ We of America, we, the sons of a nation yet in the pride of its lusty youth, spurn the teachings of distrust, spurn the creed of failure and despair. We know that the future is ours if we have in us the manhood to grasp it, and we enter the new century girding our loins for the contest before us, rejoicing in the struggle, and resolute so to bear ourselves that the nation's great future shall even surpass her glorious past.

* *

¶ If you will study our past history as a nation you will see we have made many blunders and have been guilty of many shortcomings, and yet have always in the end come out victorious because we have refused to be daunted by blunders and defeats—have recognized them, but have persevered in spite of them.

¶ There are two kinds of greatness that can be achieved. There is the greatness that comes to the man who can do what no one else can do. That is a mighty rare kind, and of course it can only be achieved by the man of special and unusual qualities. Then there is the other kind that comes to the man who does the things that every one could do but that every one does not do. To do that, you first of all have got to school yourself to do the ordinary commonplace things.

* *

¶ A man to be a good citizen must first be a good bread winner, a good husband, a good father.

* *

¶ The country districts are those in which we are surest to find the old American spirit.

¶ With the growth in wealth and prosperity has come an accentuation of differences between man and man which do harm in two ways; which do harm when they make one man arrogant; which do equal harm when they make another man envious.

* *

¶ Any really great nation must be peculiarly sensitive to two things,—stain on the national honor at home and disgrace to the national arms abroad. Our honor at home, our honor in domestic and international affairs, is at all times in our own keeping and depends simply upon the national possession of an awakened public conscience. But the only way to make our honor, as affected, not by our own deeds, but by the deeds of others, is by readiness in advance.

¶ On the whole, our people earn more and live better than ever before, and the progress of which we are so proud could not have taken place had it not been for the great upbuilding of industrial centers, such as our commercial and manufacturing cities. But together with the good there has come a measure of evil. Life is not so simple as it was, and surely both for the individual and the community the simple life is normally the healthy life. There is not in the cities the same sense of common underlying brotherhood which there is still in country localities, and the lines of social cleavage are far more clearly marked.

* *

¶ We can accomplish by mutual self-help much, and there yet remains an immense amount to be done by individual self-help.

¶ When the weather is good for crops it is also good for weeds. Moreover, not only do the wicked flourish when the times are such that most men flourish, but, what is worse, the spirit of envy and jealousy and hatred springs up in the breasts of those who, though they may be doing fairly well themselves, yet see others, who are no more deserving, doing far better.

* *

¶ Good laws can do something, but we must never deceive ourselves into the belief that the law will do more than let the man, after a law has been put upon the statute books, work out his own salvation.

* *

¶ In the long run the only kind of help that really avails is the help which teaches a man to help himself.

¶ I believe that this nation will rise level to any great emergency that may meet it, but it will only be because now, in our ordinary work day life, in the times of peace, in the times when no great crisis is upon us, we school ourselves by constant practice in the commonplace, every day indispensable duties, so that when the time arrives we shall show that we have learned aright the primary lessons of good citizenship.

* *

¶ I think there is only one class of people who deserve as well as the soldiers, and those are they who teach the children of the present how to be the masters of our country in the future.

* *

¶ The forces which made these farm-bred boys leaders of men are still at work in our country districts.

¶ If, when people wax fat, they kick, as they have been prone to do since the days of Jeshurun, they will speedily destroy their own prosperity. If they go into wild speculation and lose their heads, they have lost that which no legislation can supply, and the business world will suffer in consequence. If, in a spirit of sullen envy, they insist upon pulling down those who have profited most by the years of fatness, they will bury themselves in the crash of the common disaster. It is difficult to make our material condition better by the best laws, but it is easy enough by bad laws to throw the whole nation into an abyss of misery.

* *

¶ You can help a man successfully, but you can't carry him successfully.

¶ Doubtless on the average the most useful man to his fellow citizens is apt to be he to whom has been given what the psalmist prayed for—neither poverty nor riches—but the great captain of industry, the man of wealth, who alone or in combination with his fellows drives throughout great business enterprises, is a factor without which this country could not possibly maintain its present industrial position in the world.

* *

¶ The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also. In serving the Lord he must remember that he needs to avoid sloth in his business as well as to cultivate fervency of spirit.

¶ Every man of power by the fact of that power is capable of doing damage to his neighbors, but we cannot afford to discourage the development of such men merely because it is possible they may use their power to wrong ends. If we did so we should leave our history a blank, for we should have no great statesmen, soldiers, or merchants, no great men of arts, of letters, or of science.

* *

¶ A great fortune if not used aright makes its possessor in a peculiar sense a menace to the community as a whole, just as a great intellect does if it is unaccompanied by developed conscience, by character. But obviously this no more affords grounds for condemning wealth than it does for condemning intellect.

¶ Our republic has as one of its corner stones the education of the citizen. Education is not all. The educated scamp is a scamp still and all the more dangerous to the community, but admitting that, it is always true that, while education is not all, without it we would not amount to much. We must have a high degree of education in the average citizen or we are not going to be able to solve aright the great problems presented to us.

* *

¶ My plea to you, fellow Americans, is to remember that in this country no law, no leadership can possibly take the place of the exercise by the average citizen of the fundamental virtues of good citizenship, the exercise of the fundamental qualities of honesty, courage, and common sense.

¶ Let no father and mother lay to their souls the flattering notion that they can shirk their duties and think that those duties were performed by the school teacher, no matter how good that teacher is. All of you know an occasional father and mother who does just that thing. We have to have the education; we must have the home bringing up; we must have the trained mind; and then we must have, in addition, training for what is more than mind—training for character.

* *

¶ In the long run, it is more comfortable to make promises that can be kept, instead of making promises which are sure of an immense reception when made, but which entail intolerable humiliation when it is attempted to carry them out.

¶ It always happens that a good year for crops is a good year for weeds. When we have prosperity some people for whom we do not much care prosper more than others, but it is a great deal better that some people should prosper too much than that none of us should prosper at all. The gospel of intelligent hard work is the gospel that pays, and of all the gospel the one that pays the least is that of envy and rancor, whether it is a gospel preached to inflame class against class or section against section.

* *

¶ If you give a man the best weapon in the world and he himself is a pretty poor sort of a creature, he will be beaten by a good man with a club.

* *

¶ It is almost as irritating to be patronized as to be wronged.

¶ It does not make any difference how brave a man is, or how honest, if he is born foolish scant will be the good you get out of him.

* *

¶ The crimes of craft and the crimes of violence both are equally dangerous. And we must remember after all that those who come from the set where one kind of crime is dangerous are apt to denounce the other type of crime. Both must be put down. The man who commits violence — above all, the body of men who commit violence, commit an outrage not merely against their fellow Americans but against the whole body politic to which they belong.

* *

¶ The man who lives simply, and justly, and honorably, whether rich or poor, is a good citizen.

¶ The man who tells you that he had a patent device by which, in sixty days, he would solve the whole question of floods along the great rivers would not only be a wise man but he would be a perfect miracle of wisdom compared to the man who tells you that by another patent remedy he can bring the millennium in our industrial and social affairs.

* *

¶ The things that divide one American from his fellow Americans are small compared to the things that unite them. A difference of section, a difference of party is of no concern if we can develop decent citizenship in this country, and to do that we need as the foundation, but only as the foundation, industrial prosperity. That which brings it to one part of the country will bring it to all.

¶ Every people that has self-government must beware of the fossilization of mind which refuses to allow of any change as conditions change.

* *

¶ To bear the name of American is to bear the most honorable of titles, and whoever does not so believe has no business to bear the name at all; and if he comes from Europe, the sooner he gets back the better.

* *

¶ It is foolish to pride ourselves on our marvelous progress and prosperity upon our commanding position in the international world, and at the same time have nothing but denunciation for the men to whose commanding business ability we in part owe this very progress and prosperity, this commanding position.

¶ I despise the man who will not work. He is not worth envying, no matter at which end of the social scale he is. The man who cannot pull his own weight, that man is not any good in our public life. Now we have got to do it in widely different ways; each man has got to at least pull his own weight, and if he is worth his salt he will pull a little more.

* *

¶ It is not a kindness to bring up a child in the belief that it can get through life by shirking the difficulties. The child who is going to be worth its salt must be taught to face difficulties and overcome them.

* *

¶ We need for our citizenship character; character into which shall enter honesty, courage, and the saving grace of common sense.

¶ It is a good thing that there should be a large body of our fellow citizens—that there should be a profession whose members must, year in and year out, display those old, old qualities of courage, daring, resolution, unflinching willingness to meet danger at need. I hope to see all our people develop the softer, gentler virtues to an ever-increasing degree, but I hope never to see them lose the sterner virtues that make men men. I feel that the profession of railroading is a fine anti-scorbutic — that it does away with the tendency toward softness. A man is not going to be a fireman or an engineer, or serve well in any other capacity on a railroad long, if, to speak technically, he has a "streak of yellow" in him. You are going to find it out, and he is going to be painfully conscious of it soon. It is

a fine thing for our people that we should have those qualities in evidence before us in the life work of a big group of our citizens.

* *

¶ I pity the creature who does not work, at whichever end of the social scale he may regard himself as being. The law of worthy work well done is the law of successful American life. I believe in play, too—play, and play hard while you play; but don't make the mistake of thinking that that is the main thing. The work is what counts, and if a man does his work well, and it is worth doing, then it matters little in which line that work is done—the man is a good American citizen. If he does his work in slipshod fashion, then, no matter what kind of work it is, he is a poor American citizen.

¶ Honesty and courage are not enough. You must have common sense.

* *

¶ I firmly believe in my countrymen, and, therefore, I believe that the chief thing necessary in order that they shall work together is that they shall know one another; that the northerner shall know the southerner and the man of one occupation know the man of another occupation; the man who works in one walk of life knows the man who works in another walk of life, so that we may realize that the things that divide us are superficial, are unimportant, and that we are and must ever be knit together into one indissoluble mass by our American manhood.

* *

¶ I believe in preaching, but I believe in practice a good deal more.

¶ Let us face the fact that there are evils. It is foolish to blink at those evils. Let us set ourselves, but temperately and with sanity, to strive to find out what the evils are and to remedy them. If any man tells you that he can advance a specific by which all the evils of the body politic will be made to disappear, distrust him, for if he is honest he knows not what he says.

* *

¶ The wicked who prosper are never a pleasant sight.

* *

¶ Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat.

¶ I do not give the snap of my finger for a very good man who possesses that peculiar kind of goodness that benefits only himself, in his own home. I think we all understand more and more that the virtue that is worth having is the virtue that can sustain the rough shock of actual living; the virtue that can achieve practical results, that finds expression in actual life. There may be a more objectionable class in the community than the timid good, but I do not know it.

* *

¶ In this life we get nothing save by effort. Freedom from effort in the present merely means that there has been stored up effort in the past. A man can be freed from the necessity of work only by the fact that he or his fathers before him have worked to good purpose.

¶ All of us know people who can be just, but who are just in such ways as almost to make us wish they were unjust.

* *

¶ Perhaps we must always advance a little by zig-zags; only we must always advance; and the zig-zags should go toward the right goal.

* *

¶ There is not anything more soul-harrowing for a man in time of war, or for a man engaged in a difficult job in time of peace, than to give an order and have the one addressed say, "What?"

* *

¶ The vice of envy is not only a dangerous but also a mean vice, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrong to others; and it must cause misery to the man who feels it.

¶ Let us ever most vividly remember the falsity of the belief that any one of us is to be permanently benefited by the hurt of another.

* *

¶ We all look forward to the day when there shall be a nearer approximation than there has ever yet been to the brotherhood of man and the peace of the world. More and more we are learning that to love one's country above all others is in no way incompatible with respecting and wishing well to all others, and that, as between man and man, so between nation and nation, there should live the great law of right.

* *

¶ The poorest motto upon which an American can act is the motto of "some men down," and the safest to follow is that of "all men up."

¶ The true welfare of the nation is indissolubly bound up with the welfare of the farmer and the wage-worker; of the man who tills the soil, and of the mechanic, the handicraftsman, the laborer.

* *

¶ In our eager, restless life of effort, but little can be done by that cloistered virtue of which Milton spoke with such fine contempt. We need the rough, strong qualities that make a man fit to play his part well among men. Yet we need to remember even more that no ability, no strength and force, no power of intellect or power of wealth shall avail us if we have not the root of right living in us.

* *

¶ You want to hitch your wagon to a star; but always to remember your limitations. Strive upward but realize that your feet must touch the ground.

¶ Injudicious and ill-considered benevolence usually in the long run defeats its own ends. To discourage industry and thrift ultimately amounts to putting a premium on poverty and shiftlessness.

* *

¶ If you get together and ask for reform as if it was a concrete substance like cake, you are not going to get it. If you think you have performed your duty by coming together once in a public hall about three weeks before election and advocating something that you know perfectly well it is impossible to get, you are going to be fooled.

* *

¶ In this government it is not the public officials that really govern, it is the people themselves. It is the people who must make their ideals take tangible shape.

¶ One of the things that it always grieves me most to hear from the lips of any American is that deification of what we call smartness, the deification of cunning and craft which has been divorced from scruple. The man who is successful in politics at the cost of abandoning the very principles which we hold dear—that man does not merely damage that he has done by his own career, which may be but trifling; he does infinitely more. He lowers the standards of thousands of young men, of tens of thousands who are not able to see clearly, and who are blinded by the fact that he has succeeded to the further fact that his success was not worth having from any true standpoint.

* *

¶ It is hard to fail; but it is worse never to have tried to succeed.

¶ You can't govern yourselves by sitting in your studies and thinking how good you are. You've got to fight all you know how, and you'll find a lot of able men willing to fight you. Sometimes one of these people, who feel that they should do something to raise the country's political standard, goes to a primary and finds a raft of men who have been to many primaries. He discovers that he counts for nothing. Then, if he is of the type of men unfit for self-government he says politics are low, and goes home. If he is worth his salt he goes again, loses; goes again, maybe wins; and finally finds that he counts.

* *

¶ No nation has a right to undertake a big task unless it is prepared to do it in masterful and effective style.

¶ In the sweat of our brows do we eat bread, and though the sweat is bitter at times, yet in the long run it is far more bitter to eat of the bread that is unearned, unwon, undeserved.

* *

¶ The man who by swindling or wrongdoing acquires great wealth for himself at the expense of his fellow, stands as low morally as any predatory mediaeval nobleman, and is a more dangerous member of society.

* *

¶ No country can long endure if its foundations are not laid deep in the material prosperity which comes from thrift, from business energy and enterprise, from hard, unsparing effort in the fields of industrial activity; but neither was any nation ever yet truly great if it relied upon material prosperity alone.

¶ The first time I ever labored alongside and got thrown into intimate companionship with men who were mighty men of their land, was in the cattle country of the Northwest. I soon grew to have an immense liking and respect for my associates; and as I knew them, and did not know similar workers in other parts of the country, it seemed to me then the ranch owner was a great deal better than any Eastern business man; and that the cow puncher stood on a corresponding altitude compared to any of his brethren in the East. Well, after a little while I got thrown into close relations with the farmers, and it did not take long before I moved them up along side of my beloved cowmen, and made up my mind that they really formed the backbone of the land. Then, because of circum-

stances, I was thrown into intimate contact with railroad men; and I gradually came to the conclusion that these railroad men were about the finest citizens there were anywhere around. Then, in the course of some official work, I was thrown into close contact with a number of the carpenters, blacksmiths and men in the building trades—that is, skilled mechanics of high order—and it was not long before I had them on the same pedestal with the others. By that time it began to dawn on me that the difference was not in the men but in my own point of view, and that if any man is thrown into close contact with any large body of our fellow-citizens, it is apt to be the man's own fault if he does not grow to feel for them a very hearty regard and, moreover, grow to understand that on

the great questions that lie at the root of human well-being, he and they feel alike.

* *

¶ When any sport is carried on primarily for money—that is, as a business—it is in danger of losing much that is valuable, and of acquiring some exceedingly undesirable characteristics.

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¶ It is not an easy thing, when you come down to the practical reality, to work for the best; it is a good deal easier to sit at home in one's parlor and decide what the best is, than to get out in the field and try to win it. When one is in the midst of the strife, with the dust and the blood, and the rough handling, and is receiving blows, and if he is worth anything, is returning them, it is difficult always to see perfectly straight in the direction the right lies.

¶ Rough vigorous pastimes are excellent things for the nation; for they promote manliness, being good in their effects not merely on the body, but upon the character, which is far more important than the body. It is an admirable thing for any boy or young man whose work is of a sedentary character to take part in vigorous play, so long as it is not carried to excess, or allowed to interfere with his work. Every exercise that tends to develop bodily vigor, daring, endurance, resolution and self-command should be encouraged. Boxing is a fine sport; but this affords no justification of prize fighting, any more than the fact that a cross country run or a ride on a wheel is healthy justifies such a demoralizing exhibition as a six day's race.

¶ It is almost equally dangerous either to blink at evils and refuse to acknowledge their existence, or to strike at them in a spirit of ignorant revenge, thereby doing far more harm than is remedied. The need can be met only by careful study of conditions, and by action which, while taken boldly and without hesitation, is neither harmless or reckless. It is well to remember, on the one hand, that the adoption of what is reasonable in the demands of reformers is the surest way to prevent the adoption of what is unreasonable; and, on the other hand, that many of the worst and most dangerous laws which have been put upon statute books have been put there by zealous reformers with excellent intentions.

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¶ Just so long as in the business world unscrupulous cunning is allowed the free rein which, thanks to the growth of humanity during the past centuries, we now deny to unscrupulous physical force, then just so long there will be a field for the best effort of every honest social and civic reformer who is capable of feeling an impulse of generous indignation, and who is far sighted enough to appreciate when the unscrupulous individual works by himself.

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¶ The great man is always the man of mighty effort, and usually the man whom grinding need has trained to mighty effort.

* *

¶ Don't let practical politics mean foul politics.

¶ Rest and peace are good things, are great blessings, but only if they come honorably; and it is those who fearlessly turned away from them when they have not been earned, who in the long run deserve the best of their country.

* *

¶ Hardy outdoor sports, like hunting, are in themselves of no small value to the national character and should be encouraged in every way. Men who go into the wilderness, indeed men who take part in any field sports with horse or rifle, receive a benefit which can hardly be given by even the most vigorous athletic games.

* *

¶ It is the law of success to dare, to do and to endure. It is only by so acting that success can come, that you will be successful.

¶ From an armor plant to a street railway, no work which is really beneficial to the public can be performed to the best advantage of the public save by men of such business capacity that they will not do the work unless they themselves receive ample reward for doing it.

* *

¶ There is no need of envying the idle. Ordinarily, we can afford to treat them with impatient contempt; for when they fail to do their duty, they fail to get from life the highest and keenest pleasures that life can give.

* *

¶If ever Anarchy is triumphant, its triumph will last for but one red moment, to be succeeded for ages by the gloomy night of despotism.

¶ We hold work not as a curse but as a blessing, and we regard the idler with scornful pity. It would be in the highest degree undesirable that we should all work in the same way or at the same things, and for the sake of the real greatness of the nation we should in the fullest and most cordial way recognize the fact that some of the most needed work must, from its very nature, be unremunerative in a material sense. Each man must choose so far as the conditions allow him the path to which he is bidden by his own peculiar powers and inclinations. But if he is a man he must in some way or shape do a man's work. If, after making all the effort that his strength of body and of mind permits, he yet honorably fails, why, he is still entitled to a certain share of re-

spect because he has made the effort. But if he does not make the effort, or if he makes it half-heartedly and recoils from the labor, the risk, or the irksome monotony of his task, why, he has forfeited all right to our respect, and has shown himself a mere cumberer on the earth.

* *

¶ When a man is well off, he is very apt to be willing to take chances. When he is badly off, then he is more careful.

* *

¶ All that laws can do is this: They can be so shaped, framed and administered as to give the average man the best possible chance to use aright his own skill, thrift, courage, resolution and business capacity. This is what can be done, and this is what has been done.

¶ Anarchy is no more an expression of "social discontent" than picking pockets or wife beating.

* *

¶ As a rule the man who is the loudest denouncer of corporate wealth—spelling "corporate" with a large "C" and "wealth" with a large "W"—and who is most inflammable in his insistence, in public, that he will not permit the liberties of the country to be subverted by the men of means, is himself the very man for whom you want to look out most sharply when there comes up something which some corrupt corporation does really want, and about which there is not any great popular excitement at the moment.

* *

¶ The only homage that counts is the homage of deeds.

¶ In the great part which hereafter, whether we will or not, we must play in the world at large, let us see to it that we neither do wrong nor shirk from doing right because the right is difficult; that on the one hand we inflict no injury, and that on the other we have a due regard for the honor and the interest of our mighty nation; and that we keep unsullied the renown of the flag which beyond all others of the present time or of the ages of the past stands for confident faith in the future welfare and greatness of mankind.

* *

¶ We are in honor bound each to strive according to his or her strength to bring ever nearer the day when justice and wisdom shall obtain in public life as in private life.

¶ Every wealthy corporation that perpetrates or is allowed to perpetrate a wrong helps to produce or inflame a condition of angry excitement against all corporations, which in its turn may in the end harm alike the honest and dishonest agents of public service, and thereby do far-reaching damage to the whole body politic.

* *

¶ Any rational attempt to prevent or counteract the evils, by legislation or otherwise, is deserving of hearty support; but it can not be too deeply impressed upon us that such attempt can result in permanent good only in proportion as they are made in a sane and wholesome spirit, as far removed as possible from what is hysterical or revolutionary.

¶ Our country calls not for the life of ease, but for the life of strenuous endeavor. Let us therefore boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods.

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¶ A law must not only be correct in the abstract. It must work well in the concrete.

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¶ It is infinitely better when needed social and civic changes can be brought about as the result of natural and healthy growth than when they come with the violent dislocation and widespread wreck and damage inevitably attendant upon any movement which is revolutionary in its nature.

¶ Though conditions of life have grown so puzzling in their complexity, though the changes have been so vast, yet we may remain absolutely sure of one thing; that now, as ever in the past, and as it ever will be in the future, there can be no substitute for the elemental virtues, for the elemental qualities to which we allude when we speak of a man as not only a good man, but as emphatically a man. We can build up the standard of individual citizenship and individual well being, we can raise the national standard and make it what it can and shall be made, only by each of us steadfastly keeping in mind that there can be no substitute for the world-old, humdrum, commonplace qualitites of truth, justice and courage, thrift, industry, common sense and genuine sympathy with and fellow feeling for others.

¶ Because we set our own household in order, we are not thereby excused from playing our part in the great affairs of the world. A man's first duty is to his home, but he is not thereby excused from doing his duty to the State; for if he fails in this second duty it is under the penalty of ceasing to be a free man.

* *

¶ This country can not afford to have its sons less than men; but neither can it afford to have them other than good men. If courage and strength and intellect are unaccompanied by the moral purpose, the moral sense, they become merely forms of expression for unscrupulous force and unscrupulous cunning. If the strong man has not in him the lift toward lofty things his strength makes him only a curse to himself and to his neighbor.

¶ Probably the large majority of the fortunes that now exist in this country have been amassed, not by injuring mankind, but as an incident to the conferring of great benefits on the community,—whatever the conscious purpose of those amassing them may have been. The occasional wrongs committed or injuries endured are on the whole far outweighed by the mass of good which has resulted. The true questions to be asked are: Has any given individual been injured by the acquisition of wealth by any man? Were the rights of that individual, if they have been violated, insufficiently protected by law? If so, these rights, and all similar rights, ought to be guaranteed by additional legislation. The point to be aimed at is the protection of the indi-

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vidual against wrong, not the attempt to limit and hamper the acquisition and output of wealth.

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¶ For almost every gain there is a penalty.

* *

¶ To be a good husband or good wife, a good neighbor and friend, to be hard-working and upright in business and social relations, to bring up many healthy children—to be and to do all this is to lay the foundations of good citizenship as they must be laid.

* *

¶ In the abounding energy and intensity of existence in our mighty democratic republic there is small space indeed for the idler, for the luxury-loving man who prizes ease more than hard, triumph-crowned effort.

¶ Poor work is always dear, whether poorly paid or not, and good work is always well worth having.

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¶ There is grave danger in attempting to establish invariable rules.

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¶ There is no use whatever in seeking to apply a remedy blindly.

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¶ Lip-loyalty by itself, avails very little, whether it is expressed concerning a nation or an ideal.

* *

¶ We cannot retain the full measure of our self-respect if we cannot retain pride in our citizenship.

* *

¶ Woe to all of us if ever as a people we grow to condone evil because it is successful.

¶ It is not given to us all to succeed, but it is given to us all to strive manfully to deserve success.

* *

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